The PULPIT

A Periodical of Contemporary Preaching

SEPTEMBER 1947

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Contributed by Readers of *The* PULPIT

Perils of Race Prejudice

In a hundred ways the Orientals have been told that "the colored peoples of the world cannot expect to secure justice and equality from the white peoples because of their unalterable race prejudice." Pearl Buck points out a dark future unless this prejudice is made to cease. She says: "The truth is that the white man in the Far East has too often behaved without wisdom or justice to his fellow men. It is worse than folly—it is dangerous today—not to recognize the truth, for in it lies the tinder for tomorrow. Who of us can doubt it who has seen a white policemen beat a Chinese coolie in Shanghai, a white sailor kick a Japanese in Kobo, an English captain lash out with his whip at an Indian vendor—who of us having seen such Oriental sights or heard the contemptuous talk of the white man in any colored country, can forget the fearful bitter hatred in the colored face and the blaze in the dark eyes? Who of us can be so stupid as not to see the future written here?"—*Marvin A. Johnson, Florence Heights Methodist Church, Los Angeles, Cal.*

'Tell Me Something About God'

The soldier of the First World War who said to Bishop McDowell just before going over the top, "What do you know about God? Quick!" expressed a universal longing. That yearning for knowledge about God has flung itself like an echo from age to age. "O that I knew where I might find him, that I might come even to his seat," is a cry that is as old as man. Philosophers and scientists, poets and prophets, mystics and men of the world all have tried their hands at describing the nature of God. The child's eager urging, "Tell me something about God," has its roots in psychological and spiritual necessity as Philip understood when he said: "Lord, show us the Father, and it is enough."—*Harold B. Walker, First Presbyterian Church, Oklahoma City, Okla.*

Credo of Two Sufferers

Jane Steger has given us her *Leaves from a Secret Journal*—a journal "of the spirit kept by one woman as she has adventured through the light and shade of life." She tells us that "a few days ago the doctor told me certain things which made it clear to me that I am faced by serious physical incapacity. Not death but the grave impairment of certain faculties which will handicap me very badly in the game of life." What does she do in this situation? Her credo is as profound as it is simple: "An assurance that there is an unseen hand that guides us; a belief in the efficacy of suffering and in the significance of mirth; a release from disintegrating fear; a growing perception of beauty, coupled with a thrilling apprehension of the mystery and ecstasy of life as being a vesture of the Holy Spirit, and the knowledge that love is the 'Open Sesame' to all mysteries."

Esther Wylie Palmer has been confined to a sickbed for over ten years, facing over and over again the "City of Dreadful Night," as she calls it. Yet listen to this from her pen: "I will not be daunted by an interval. Terror beats at dead of night on a stony wall, but no living spirit is entombed for long. Redbirds in the dawning lift the stone with song." And here is a quatrain to lift the dullest soul out of the doldrums:

"Sorrow came to bide with me
(The frumpish, frowsy thing!)
But all my rooms were rented out
To love and life and spring."

And so for her, in spite of her plight, "life goes on . . . tremendous, mysterious, satisfying, compelling, and worthy of supreme reverence."—*L. L. Dunnington, First Methodist Church, Iowa City, Ia.*

The World's Stabilizer

Some years ago a company of Italian engineers built two great ships for the passenger trade across the Atlantic from Genoa to New York. They were the fastest ships afloat, but their bows were so sharp that at full speed they would roll at terrifying angles and come desperately close to capsizing. The engineers worked on the problem and finally devised a stabilizer which was installed deep in the ships' holds. When they would start to roll to port, the stabilizers would run on their tracks to starboard and maintain the ships' balance by bringing their weight to bear against the roll.

Jesus was sent into the world to undergird it and to stabilize it that it might not carry its human freight of human souls into utter destruction. Had it not been for him and for those whom he sent, bringing their w of righteousness to bear on the of civilization, the world would capsized long since. There has enough of good in the world when evil has sent great waves ag civilization, threatening to turn it tom upwards, it has recovered equilibrium and been made abl pursue its way.—*Thomas Ande Central Congregational Church, lanta, Ga.*

The Worth of a Child

In the Talmud there is a sto a remarkable dream that Pha had one night. He was seated o throne when suddenly out of the there shot a rod of light. A clasped the beam; from the end the rod there hung two pans scale. One was of gold and wa vast as Egypt; the other was ioned of straw like the nest of a In the gold pan was all the weal Egypt—cities, commerce, storeho fields, warriors and chariots. In other pan he beheld a child, an his surprise the child outweighe the wealth and might of the gold The golden pan was almost tilted of sight as the pan of straw desce with its priceless weight.—*Karl B United Congregational Church, cago, Ill.*

A Great Scientist on Praye

Sir William Osler, famous scie and physician, lived a victorious His poise and the tremendous p of his life were established by a long habit of praying. He once w "I begin each day with Chris prayer. At night as I lay off clothes I undress my soul too, lay aside its sins. In the presenc God I lie down to rest and to w a free man with a new life."—*F erick A. Roblee, First Presbyte Church, Bay City, Mich.*

Emerson on Providence

"There is a serene providence w rules the fate of nations, which m little account of time, little of generation or race, makes no acc of disasters . . . thrusts aside en and obstructions, crushes everyt immoral as inhuman, and obtains ultimate triumph of the best rac the sacrifice of everything that re the moral laws of the world."

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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Without Which Nothing Is Strong

By PAUL SCHERER

I WANT you to think with me about Paul's great hymn to Christian love, the 13th chapter of First rinthians. You remember it.

'Though I speak with the tongues of men and of gels." How would it do at this point to count off on your fingers all the radio programs you've ever heard, all the telephone conversations you've ever had, all the newspapers you've ever read? Wasn't it Chesterton who once remarked, "What a pity it is that just now, when all our methods of communicating with each other have been developed to the *n*th degree, we should have so very little of any importance to communicate?" "Though I speak with the tongues of men and of angels—and have not charity, I becoming as sounding brass." A noisy gong. A kind bell with an empty head and a long tongue! "Or a kling cymbal."

Next, suppose we take the preachers and the profess of philosophy who say so much and try to explain much about God and the world: "Though I have gift of prophecy, and understand all mysteries, and knowledge"; people even whose sheer trust in God kes them able to work miracles, "though I have all th, so that I could remove mountains—and have not rity, I am nothing."

Next, the philanthropists who build libraries and en- v foundations and provide new housing facilities for ners and the workers in factories; humanitarians, rtyrs in every good cause, scientists and patriots: hough I bestow all my goods to feed the poor, and ugh I give my body to be burned—and have not love, profiteth me nothing."

OUR 'DESERT' CIVILIZATION

What is this that he's talking about, without which hing is strong, nothing is holy: this lost chord, this sing ingredient, the lack of which turns life into a y desert of barren futility?

Well, I dare say there's no question at least about the ert in our time. A few years before the present war gan, Will Durant drew up a long list of the good ngs we have taught people and what has come of it: Ve taught them how to read, and we have the 'talkies' and the 'tabloids.' We invented the radio, and listen in our homes to the music of savages and the prejudices of mobs. We gave them unprecedented wealth—miraculous automobiles, luxurious travel; only to find that peace departs as riches come, that automobiles override morality and connive at crime, that quarrels grow bitterer as the spoils increase. . . . We dreamed of socialism and find our souls too greedy to make it possible . . . . We dreamed of emancipation and find corrupt machines and murderous gangs; these are the instruments with which we poor intellectuals planned to build Utopia."

What's the matter? What is it, the lack of which ruins human knowledge and human power, human kindness and human freedom; leaving a thousand times over nothing but broken reminders of what might have been? Like those "two vast and trunkless legs of stone" in Shelley's poem. Near them, half-covered by the desert sands, "a shattered visage lies," with frown and wrinkled lip and "sneer of cold command."

> And on the pedestal these words appear:
> "My name is Ozymandias, king of kings:
> Look on my works, ye Mighty, and despair!"
> Nothing beside remains. Round the decay
> Of that colossal wreck, boundless and bare
> The lone and level sands stretch far away.

This that we try to do, make a name for ourselves with it, nail together out of it a civilization that will last: what's missing? Charity, in our meaning of the word? The kind of thing that dribbles out some cast-off clothing and a few dollars for the underprivileged? Let's not discount it; but to be satisfied with it when we could wipe out tomorrow the very conditions that call for it seems to me either a little hypocritical or a little stupid! There's something here far more dynamic than that: something that can shape on this defeated earth into a measure of tangible form the very substance itself of what Christ was forever calling the Kingdom of Heaven and of God.

THE 'LOST CHORD' OF LIFE

You know the answer as well as I. The lost chord is what goes here in the New Testament by the name of love. I've given it this build-up because I want you always to be exceedingly careful about what you mean by it. You don't add it to life and so augment the grace of living: you subtract it, and life blows up! I sign most of my letters, "With kindest regards and every good wish, sincerely yours"; but that isn't it. You may go about every day, and chant in every ear and sundry your motto, "Carry On, Good Luck"; but that isn't it. You may even go so far as to get your face slapped and do nothing about it, except to turn the other cheek; but that isn't it. You may be full to the scuppers of what you believe is forgiveness, never cherish a grudge, pray

God morning and evening to make everybody happy, friend and foe alike; but that isn't it. Lack all this, and you make the world poorer; lack whatever it is the New Testament is talking about, and you make the world impossible. You turn into a brazen, meaningless clamor the tongues of men and even of angels. You cancel prophecy and miracle, generosity and martyrdom—upset the whole basket of human virtues and reduce everything to nothing. That's what he says. I submit to you, if Paul is right, then what we mean by love is a long sea-mile from what he means by it!

'GOD SO LOVED THE WORLD'

What does he mean? I suppose the only way we can ever find out is to ask ourselves what it is that actually goes on when God loves. The Bible is made up of it. Recall for a moment the long story. It's about a wandering tribe of Hebrews that under the pinch of famine trekked down into the great empire of Egypt, and somehow were made slaves and beaten and kicked about; when one of them had the idea that they were supposed to get out and tramp through the desert. So they defied Pharaoh's army and scuttled away over the sands in the dark. Forty long years had passed when they came to a tiny country. They never did win more than a dangerous foothold in it; tossed about by the rush of nations, swept off into exile. Here and there some voices kept crying that they should hope on; others sang their songs of deliverance by the waters of Babylon. A few of them did straggle home later on, wavering lines across the western horizon, and pitched their huts among the ruins of Jerusalem. So grew again a sad city, with all its glory gone.

Centuries after, a boy sat reading in Nazareth; kept poring over the past: Isaiah, Jeremiah; humming the old hymns under his breath on the hilltops in the evening—wonderingly at first, but ever more certain as the days and weeks and months slipped by into manhood. One morning in the synagogue, when he had finished his reading and laid aside the scroll, he put into words what it was that had grown upon him. "This day," said he, "is this scripture fulfilled in your ears!" And he went out to do something about human life. He didn't succeed very well, or so it seemed. They killed him for it. But all that is what actually happened because God so loved the world! He certainly took a great deal of pains with it, and gave a lot of pains too to a lot of people.

WHAT KIND OF GOD?

Do you see how far away we've come already from the notion that God is just a benevolent sort of Being who wishes us well and doesn't care much what we're like? When we want that kind of God, as Mr. C. S. Lewis points out in his book—*The Problem of Pain*—when we want that kind of God, we're wishing not for more love but for less! The love that's really at the heart of this universe is a stern and splendid thing, deep and tragic. Mr. Lewis calls it the "intolerable compliment" that has been paid us.

Precisely here lies the difference between all th
so often mistake for love and this "lord of terrib
pect" which it is in the New Testament. In "The
ing of the Third Floor Back" there is a tender, p
spirit, moving in and out, lifting up old hopes that
like withered flowers, breathing life into them, t
ing men quietly on the arm, believing in them no
ter what, making them whole and steady again. I
New Testament there is that; but more: blooc
sweat and tears; a God forever discontented, tear
the evil finally there on the cross, tearing at it wi
own hands, never mind the scars. Whatever else t
it isn't a pile of glowing, friendly embers on the h
of human history, for men to warm their hands in
of it: it's a "consuming fire"—"the Love that mac
worlds," "persistent, desperate, jealous, despotic
inexorable, exacting." They are Mr. Lewis' words
might well wish for less of it. Less of it would
things easier for us. We could hardly wish for
Whatever you do, don't step it down as you sit
solitary and alone before God with that whisp
your soul: "This is my commandment, that ye lov
another, as I have loved you!"

'GOOD NEIGHBORS'—WITHOUT LOVE

No wonder Paul says that all the futility there
the world comes from the lack of it. For me t
putting in its place a sort of mild-mannered gent
that never really worries its head a great deal abou
whether when I go I leave you—to quote once m
"clean or dirty, foul or fair," is to substitute a "s
skin" for a "living thing," to be little other t
"taxidermist" to a dead lion. I listen often to the s
of men and women hurt by the wrongs that have
done them, and almost never hear anything excep
they've made up their minds to let bygones be byg
and they call that forgiveness. Or they'll stay aw
as not to be hurt again; they'll keep out of the
and they call that love! They even quote this ch
"Love beareth all things, endureth all things." If
of Nazareth had been no more than that sort of p
you'd never have heard of him. If God himself hac
that kind of God, he'd have been a colossal lie
plain indifference when you come down to it,
what it is; and there's something very like conter
the middle of it. "Ye have not so learned Christ
be that ye have heard him, and have been taug
him."

This love that the New Testament talks
doesn't run off and leave unhappy situations wher
were when it found them. It doesn't cultivat
South American to make a friend of him—Articl
Section 5, of the Good Neighbor Policy. It isn'
cerned with the good of other people for its own s
what we call enlightened self-interest: which b
way is about as damnable a doctrine as you'll
across in a day's journey! How do you feel t
somebody who does for you what you want in or
get from you what he wants? Is there any likelih
all that we can ever organize anything on such a
ciple—a home or a business, a nation or a world?

ometimes I'm afraid we haven't even got that far in efforts to work out a just and durable peace. At the of the last war, England needed grain. Hungary a surplus of it, and it was her only livelihood. But land could buy it more cheaply elsewhere; and gary was thrown back, lock, stock and barrel, into lap of Germany. We haven't had enough enlight- self-interest to feed the starving generations of ope. We have known nothing better to do with n than to roast as many of them alive as can be ed. I wonder what the bill will be when it comes

m not talking pacifism, you understand. What I'm ng about is away beyond pacifism. It's a spirit h in some far-off fashion is as creative as God's it is: that's what he's talking about, something that s passionately for others whatever they are for their . It asks Cain, Where is thy brother Abel; but it Abel too, Where is thy brother Cain: the man who and in about the man who is down and out; the man about the bad, the white about the black, the ish about the Germans, Americans about the Jap- e. Not so much because God made of one blood all nations of the earth. That wasn't the blood that was . There is a passion for all this torn and bleeding about us that has to root itself at the foot of a cross roots itself anywhere!

LOVE—OR ANOTHER WAR!

all it visionary if you like. Say that we've been tical. But set this down in the record: If politicians uming to be statesmen give us again a treaty rooted vhere else—they may as well save themselves the ble of writing it, and we may as well have saved elves the expense and the anguish of fighting. More that, you and I—unless we can manage ourselves e private give-and-take of every day, to come a little er this redemptive heart of the gospel, which is the t of God—shall find life still as barren with us as s been; the same old savour of the white-of-an-egg, ob calls it, until once more we spew it out of our ths and take to our age-old project of killing again. oesn't mean liking people. I'm not sure Jesus ever like Judas. But there was a deep, unutterable love is soul for that storm-tossed life. And it did all it d. It got out the word "Friend" at least, in the breath of the kiss that betrayed it!

nall we leave it there? You'll not learn it anywhere

If in that Syrian garden, ages slain,
You sleep, and know not you are dead in vain,
Nor even in dreams behold how dark and bright
Ascends in smoke and fire by day and night
The hate you died to quench and could but fan,
Sleep well and see no morning, son of man!

Though I speak with the tongues of men and of els. . . ." I say, God speed us in the learning: It's ! It's later now than you think. There comes a time, John Galsworthy, when truth gets tired of waiting, es up, and bids you choose. "Are you going to use now or not? If not, I'm going!"

Christian Labor Relations

By R. EDWARD DOWDY

THE first picture of God in the Bible is that of the Creator, the Divine Workman. In the beginning God created the heavens and the earth. On one of the significant occasions in his ministry Jesus is reported to have said: "My Father worketh even unto now, and I work." Is it not significant that the highest revelation of God came to us in the human form of a carpenter?

We are soon to observe Labor Day. One wonders what that Carpenter of Galilee would say were he standing in any of the thousands of pulpits representing his message to the world of this day. I was much interested the other day when studying in the library of the National Labor Relations Board to discover alongside a volume labeled *History of the American Working Class,* a black-bound volume labeled *Holy Bible.* I think this no accident, for all the interests of the American working class are exactly the interests that lie within that holy Book.

THE CHURCH THEN AND NOW

Yet, for the most part, the church this day will be silent, even as it has in the long past, because it has been by-passed or has lost its courage on this important issue. When I discussed with the librarian in the library the material I was seeking for this sermon, she seemed a bit surprised, and asked the pointed question, "Are you proposing that the church begin to interfere in the labor problem?" To which I replied: "Not at all; it is my firm conviction that if the church had been on the job, if Christians had been sharing as they ought to share in the total life of the community, there would be fewer labor problems than there are today."

When the industrial revolution brought to Western civilization the machine age and all of its attendant evils, it was the church and the forces of religion that rose up together in order to protect women and children from the exploitation of unscrupulous employers. In his volume, *Labor and Tomorrow's World,* Bishop Oxnam of the Methodist Church points out the contrast between the position of his church in the beginning of the labor movement and its present position. If you will exchange the word "Baptist" for Methodist I think it would be equally true for us.

Said Dr. Oxnam: "Methodism has become increasingly respectable, it has become wealthy, it is in grave danger of spending the strength of its mighty forces for the purpose of maintaining its amazing organization. Methodism came from the coal pits of Britain, from the poor of the great industrial cities, from the

laborers in the field. We dare not forget the pits from which we were dug, nor the rocks from which we were hewn. Methodism has never been, and please God, never will be, a class institution, but it must not in its day of institutional success become separated from the workers of the world.

"In the beginning of the labor movement it was the Methodist local preacher who became an outstanding leader. It was in large measure due to the contribution of Methodism that the British labor movement has refused the revolutionary tactics of the communist and the destructive doctrine of class war. The preaching of the early Methodist was heard upon Sunday, but the man who preached was at work on Monday. They saw in him the doctrine he really believed. They found them good, because he was good. They chose him to represent them and he, representing them, also represented his Lord.

"It was for such reasons that the British laborers when parading continental streets carried the banners that surprised the workers of Europe; banners that spoke of God as Father and Christ as Savior. Is it too much to believe that the day may come when we may find the labor movement of America carrying banners in Labor Day parades that speak also of God the Father, and of Christ his Son, and what will be much more significant, of practices in the economic life that are fit to be called Christian?"*

VIEWING LABOR PROBLEM BROADLY

With this bit of historical background from a Methodist bishop, does it not seem a bit strange, all the recent storm and furor that occurred in a neighboring state when a Methodist minister was appointed to act as a chaplain to labor. You would have thought that something revolutionary had been proposed and that it was entirely unheard of for the Christian church to be interested in the affairs of workingmen. So today I choose to speak with you about "Christian Labor Relations," hoping that I may speak simply enough and plainly enough as not to be misunderstood, but with such clarity as to point the way for Christians today.

In a college textbook of 1905 entitled *Labor Problems,* by Adams and Sumner, I found a statement that might well characterize one of our major difficulties even to this moment. Said they: "We believe that the gravest differences of opinion about the labor problem are caused by the failure to view the problem broadly. The labor problem is greater than the problem of trade unionism, far more important than the problem of industrial peace." This is true, even in our day. But if you ask the man on the street to give you his opinion about the American labor situation, he is very likely to say to you something about either a present, past or pending strike.

Suppose I should have asked you your opinion about labor on those mornings when you were walking to work during this past year when the capital's transit workers were out on strike? I probably would have gotten a great deal of comment about the inconvenience to you and about the right to strike in a public uti but it was only on second thought that any of us sidered the more basic, the moral problems, that involved. Because there are moral problems invo in our labor policy, I am suggesting this day that speak about them in the light of the standards of J

LABOR NOT A COMMODITY

The first Christian axiom with reference to lab this: Labor is more than a commodity. This is ex contrary to the belief and practice of many in world. There are many who say that labor is a modity; it is to be bought like any other commodit the open market and the price you pay is determ by the law of supply and demand. Now it is prec this pagan standard which has brought us so muc dustrial chaos in the past ten or fifteen years. Christian standard which proclaims that labor is a commodity means that the work done by human be cannot be divorced from their personal needs rights. Recall that parable of Jesus when an empl paid the same wages to the man who had been wor just an hour as he did to the one who had been fortu enough to have been employed for the whole day was not paying for the work done, but in view o equal needs of the men and their families.

Man hours are not to be bought as one would scrap iron or coal. Jesus said, "One is your master all ye are brethren." The Christian ideal that all are brothers and children of a common Father, is not abrogated in the industrial world. This co has only slowly become a part of Christian pra Social change always comes slowly. You will recall it was a long time after the coming of Jesus of N reth, who proclaimed that all men are brothers, Christians gave up slavery. In the Middle Ages it also this Christian concept of brotherhood that he to undermine serfdom, a modified form of slaver our own day, where you will find industrial rela ships at their best you will discover that men, wh employers, managers, foremen or day laborers, are ceived as co-workers.

LABOR'S RIGHT TO ORGANIZE

A corollary to this axiom that labor is not a modity is that there are certain rights which the lab has, among which are the rights to organize and to gain collectively. At times Christians have been i vanguard striving to make this right a reality. At times they have frustrated any attempt for worke exercise this right.

I can point to you a community in a neighb state where workers in a certain factory were rece far less than an adequate wage, while the pers owners of that factory were reporting millions of lars of income every year. When the pastor of the Baptist church began to be interested in the righ his members, asking for the privilege of their organized and bargaining with the employer, the ployer became exceedingly hostile to his interfe into what he called "his own private business."

About that time there appeared in the commu

**Labor and Tomorrow's World* (Abingdon-Cokesbury).

e of the Pentecostal sects and the employer saw in
coming of this new religious group an opportunity
further his own ends. So, upon the promise that they
uld preach only a jolly, happy gospel and never
ch upon any moral issues that might concern in-
stry, he footed the entire bill of constructing a hand-
me meeting place for this Pentecostal sect. He be-
ved that religion ought to be a sort of opiate, that
ought to make people content with indecent housing,
at it ought to make them satisfied to take home pay
ecks that would not pay next week's grocery bill. This
ployer thought of himself, and indeed was thought
by the whole community, as an outstanding Christian
n. Nothing could be farther from the truth.

The exercise of this right of organization and bar-
ining also includes the responsibilities of such a right.
ere I think organized labor has failed, in some degree,
live up to what ought to be expected of it. To be
e, just as there are employers who violate their sacred
ponsibilities, so there are unions that equally violate
ir sacred responsibilities.

MUTUAL RESPONSIBILITIES

This leads me to the second Christian axiom: Labor-
nagement relationships are the mutual responsibili-
s of both labor and management. If these mutual
ponsibilities are to be exercised properly, then there
two or three things which must be done. The first
there must be good faith; that is, an honest effort
st be made both by labor and by management to make
agreements work which have been mutually ac-
ted. If either party by its neglect or by its willful
dance allows the relationship to break down so that
k stoppage becomes inevitable, then that is a viola-
n of this Christian standard. Work stoppage which
ngs unemployment is not just an economic phenom-
on, it is also a moral evil.

During the year 1944, which is the most recent year
which the total compilation is now available, there
re some 4,616 strikes in which 3,069,300 workers
re involved in a work loss of 24,360,000 man days.
ese statistics compiled by the Bureau of National
fairs in no way reflect the suffering, the anxiety and
fear that were in the homes of those three million
rkers; nor the privations for lack of milk and cod
r oil and the essentials for a child's life reflected in
loss of income for 24 million man days. Although
rly 25 per cent of these strikes brought substantial
ns to the workers, in 51 per cent of the cases the
rkers went back to work pending the final decision.
is seems to indicate that had the relationship been
a higher plane of good faith, the work stoppages
d the consequent loss of time might have been avoided
h equally good results to workers and employers
e.

"THE MIND THAT WAS IN CHRIST"

You will be interested to note that in 60 per cent of
work stoppages involving 72 per cent of the workers
d 81 per cent of the total idle time, solutions were
ught by the government. Indeed this seems to be
of the eras where people look to government for
solutions. That is why the librarian was concerned about my interest in the matter, for she was afraid that perhaps I was going to propose that the church go into the labor relations field. Would you not agree that the church is already in the labor relations field; that if its activities were more successful there would be fewer occasions of violence and fewer occasions of work stoppages? For if men and women of good will, whether employers or employees, sat down together with the mind that was in Christ Jesus there would be little occasion for violence and little occasion for suffering.

The second thing that needs to be considered in the mutual responsibility of labor and management is that there must be continuous communication. The industries with the highest record of peace are those with machinery always in operation for contact between management and labor. Difficulty always arises out of failure to understand one another, whether it be in the case of a man with his secretary in an office or the great industrialist and a hundred thousand men in the plant.

The third essential in this Christian understanding is that there be respect for the reciprocal function each for the other. I doubt that the owner of an industry can ever put himself in the place of the men and women who tend the machines. And it is equally difficult for the worker to say what he would do were he the employer. But if each respects the functions and contributions of the other, there will be peace. Not a peace which is but an armed truce, but that peace which passeth all human understanding, because each, motivated by the spirit of the same living Christ, will work together not only for the mutual advantage of each, but for the welfare of all humanity as well.

RESPONSIBILITY TO THE WORLD

There is yet another aspect to this area of Christian labor relations that I should like to touch on briefly. Not only have Christians an obligation one to another, but they also have an obligation to the whole world. Not only is the Christian concerned about an adequate standard of living for his own family, or the maintenance of a certain level of culture in his own land; but we are indeed world citizens, and what affects us affects every human being in the whole world, and conversely what affects every human being in the world affects us. When we receive products from abroad like coffee and tea and rice and rubber, we cannot be concerned only to ask what price we are paying for it now. But the Christian must also ask, "What wages were paid to the men and women by whose sweat the original product was produced?"

A recent Reuters report from Brazil indicates how deeply involved each of us is in the problems of labor the world around. According to this account, the Brazilian government used American money to dispatch 50,000 workers to the jungles of the Amazon in search of rubber during the war, and only 3,000 returned. When the Brazilian authorities were interrogated in parliament, the government admitted the facts, but refused to comment on them. Members of parliament de-

clared, however, that the 50,000 were abandoned to their fate in the fever-ridden marshes of the upper Amazon. They charged that the large majority perished from tropical disease and that the survivors tried to find their way home in the face of insuperable difficulties. If this is only half the truth, it demands action by the United States. The fact that we sought the rubber and paid for the costs of getting it out of the jungle posed on us an inescapable moral obligation to do all in our power to guard the welfare of those 50,000 workers. Simple justice and decency require that we, once and for all, see that human beings are not reduced to the level of surplus war machinery which can be abandoned at will.

IDEALS OF JESUS THE KEY

A recent revision reveals that only 18,000 were sent into the jungle; but 17,000 failed to return. The United States sunk $300,000,000 in the project and received little rubber. I am prepared to go further than the *Christian Century,* which reports this incident, because I believe that every single one of us who during the war were clamoring for tires for our automobiles, urging that rubber be found from whatever sources were available—we, too, share in the responsibility for this awful atrocity. Our desire for full employment and adequate wages for the American worker and a just return for the employer and the holders of stock must now be met with equal concern for our brethren around the world.

If we fail to inject the standards of Jesus into our industrial order, the consequences are most discouraging. On one hand lies the picture of increased industrial chaos with strike following strike, with everyone believing that a contract is no more secure than the moment may demand, that an agreement may be broken when it is expedient, that labor-management relations will forever be on the level of a dog and cat fight. The other alternative is that, as many people now fear, communism will offer more to the workers of the world than our democratic way of life. Whether this threat be real or not, the fear of it is shared by many folk.

What if the communist should seem more interested in the worker than the Christian whose Lord said, "And I, if I be lifted up will draw all men unto me!" What if the communist manifest more of racial brotherhood than we in whose holy writ it is recorded that all men are created in the image of God, and in another place that God has made of one all the nations that dwell on the face of the earth!

'WHO IS MY NEIGHBOR?'

Besides these two ways, the way of industrial chaos and the way offered by communism, there is yet a third and Christian way. It is essentially the way of Christian brotherhood which is no different in this area of industrial relations than it is in any other realm of life. I think Jesus would simplify it by saying as he did when asked what was the great commandment; after saying that the first of all was to love God supremely, he then went on to say, "a second like unt thou shalt love thy neighbor as thyself."

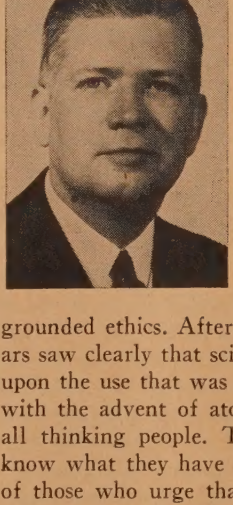
If someone should ask him in this day, "And sir, is my neighbor?" he might well coin another p ble, not unlike the parable of the Good Samaritan, this time instead of a single man, beaten and left dead along the Jericho road, Jesus could easily pic the entire human family—laborers, employers, ma ers, stockholders alike, equally frustrated and be and discouraged along the road of life and each needing equally the love, the compassion and the of each other. Industrial peace, prosperity and for the world today and tomorrow can be brought a only when men and women learn to behave in t relationship one toward the other in the same s of Christ. "One is our Lord and Master and all are brethren."

'Thy Kingdom Come

BY FREDERICK A. ROBLEE

Thy kingdom come, thy will be done, on earth a heaven. Matthew 6:10.

WE MODERNS have found little need for 'Kingdom of God.' For many years scien have felt quite self-sufficient and have looked upon t work as the basis of human progress into an brightening future. They have declared that if



men would put away the su stition of religion and trus the test tube, there would b limit to what might be acc plished. That this means a s lar view of the world and human life does not s greatly to matter.

Of course, not all scien felt this way. Many of most eminent have always to a clear and positive b in God and the fundame importance of a religio grounded ethics. After the first great war many sc ars saw clearly that science was good or bad depen upon the use that was made of the achievements. with the advent of atomic energy this fact is clea all thinking people. The atomic scientists themse know what they have done. They are in the foref of those who urge that the advent of this great thing means either the destruction of civilization means of further advancement, depending upon use that is made of it. Further, they know that control of atomic energy is beyond the techniques power of science to handle. This is why many scien have turned, in almost a spirit of desperation, to ed tion and religion for help.

Will this help be forthcoming and sufficient? Ed tion is in such a state of confusion and weakness

s tragically unprepared to furnish the discipline and idance needed in the great crisis. And religion—if re ever was a time when Christians were called upon speak out and live in a decisive way, that time is w! But Christians, too, are confused, confused about us' major teaching—the Kingdom of God.

The chief point of confusion concerns man's place and responsibility for the Kingdom of God on earth. d the uncertainty goes right back to the New Testant itself. Jesus himself lived and taught in a confused e. Then, as now, men's minds were filled with many nceptions; some true, some false and some a strange xture of truth and error. A type of literature, which become identified with the word "apocalyptic," was itten by Jewish authors of the second and first cenies B.C. and Jews and Christians of the first and ond centuries A.D. Its purpose was to nerve the thful to stand firmly even amid cruel and undeserved fering. Its message was the overruling sovereignty d power of God. Its hope was in the supernatural iverance of the faithful from the impending destrucn of the world.

RELIGIOUS ESCAPISM

Apocalyptic concepts were in men's minds as Jesus ke of the Kingdom of God. Sometimes they underod him clearly, but sometimes they confused what he d and what he meant with ideas that were current at time, but not at all in harmony with Jesus' central sis. We see Jesus' own message with clarity and gency when we study such great passages as the rd's Prayer, the Sermon on the Mount and the rables. Some contend that men and women have no ponsibility for the establishment of God's Kingdom earth, which is wholly miraculous and entirely dendent upon the inscrutable action of God. This view the Kingdom has arisen again and again to plague church and to render ineffective the Christian witss. It seems to recur especially in periods of great ess. It is a kind of religious escapism with just enough th in it to make it very appealing and very dangerous. is misinterpretation of the Kingdom of God has atly weakened the effectiveness of Christianity in dern Europe, and now there are many who are eading it across America and the rest of the world. Christianity is going to answer the cry of modern ilization, the very existence of which is in peril, this sconception of the Kingdom of God must be corted.

What did Jesus really teach about the Kingdom? is becomes clear when we see how and why Jesus agreed with the apocalyptic extremists. He, too, ught to nerve the faithful to stand firmly amid cruel d undeserved suffering. He, too, greatly emphasized sovereignty and power of God. But he saw the pe for the future, not in the supernatural deliverance the faithful from the impending destruction of the rld, but rather in the coming of the Kingdom on th as men and women live more and more under divine constraint of God's will. In Jesus' teaching Kingdom of God is the rule of God's Spirit in the es of men and the finding, on man's part, of life abundant and eternal in the living God. Stated in another way, in the teachings of Jesus, the Kingdom is God-centered righteousness, justice and love in relation to every person and every phase of life, and is made most effective in and through the Christian discipleship.

JESUS' IDEA OF THE KINGDOM

Those who contend that men have no responsibility for the establishment of the Kingdom and that its coming is entirely dependent upon the inscrutable and supernatural action of God at some future time inevitably conceive of God as either withdrawn from the world of human affairs, for the present, or else that he is manifesting himself in a different way now than he will subsequently. In either case, such a conception of God and his Kingdom is foreign to the thinking and teaching of Jesus. The Master's whole life and thought were built upon the unshakable conviction that God has always ruled the world and will always rule it, and that God is not only constantly available to men but also always requires of them the fullest possible obedience to his righteous will. If this is true—and it is the very keystone of his teachings—then Jesus could not have been one of those who believed that men have no responsibility for the establishment of the Kingdom.

The Kingdom of God becomes a reality, not through the wisdom and strength of men, but through their obedience to God. Such obedience makes discipleship with Christ possible, and the disciples, experiencing the high calling of God in Christ, become "the salt of the earth" and "the light of the world." They are the leaven of society, bearing in their own lives the leaven of the Kingdom of God. Here then is the great reason why prayer—communion with God—is so very important. If the Kingdom of God is to come with effectiveness on earth, men must pray, really pray, "Thy kingdom come, thy will be done [in us] as it is in heaven."

OUR PERVERSE GENERATION

The practical meaning and great urgency of this prayer is easy to see in the present generation. Only through such prayer can human life be turned right side up and kept right side up. We read in our newspapers that a major crime was committed in the United States every 19 seconds during 1946. J. Edgar Hoover informs the nation that on an average day in our country 36 persons are slain, 33 raped and 185 feloniously assaulted. There are also 172 robberies, 981 burglaries, 63 auto thefts and 2,580 miscellaneous larcenies. Altogether there were a total of 1,685,203 major crimes, a sharp increase over the previous year.

In 1945 the people of the United States gave a little more than a billion dollars to support their churches and religious programs but in that same year the people of this country spent almost eight billion dollars—almost eight times as much—for alcoholic beverages! Right here in Bay county in 1946 a million dollars more was spent on liquor than on the public schools—$2,094,000 for alcohol, $1,097,000 for schools. Think

of it, we are spending twice as much for booze as we are for the education of our children!

The sad truth is that, today, too many people are saying, "Evil, be thou my good." Instead of normal wholesome relationships and activities, many are choosing the sordid and debasing. Young people are saying that they want—and parents are granting them—unchaperoned "parties." Drinking, improper dancing and lewd shows are debauching old and young. Perverted tastes and feelings are preferred.

A CHALLENGE TO THE CHURCH

It is time that we hear again the words of St. Paul spoken against all such perversion. These are his words selected from the first chapter of Romans: "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth, . . . for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools . . . exchanged natural relations for unnatural . . . committing shameless acts. They were filled with all manner of wickedness . . . murder, strife, deceit . . . haters of God . . . foolish, faithless, heartless, ruthless. Though they know God's decree that those who do such things deserve to die, they not only do them but approve those who practice them."

Jesus' answer to such perversion and death is the prayer, "Thy kingdom come, thy will be done on earth [in us] as it is in heaven." Only through such prayer can human life be turned right side up, and kept right side up. For the sake of everything we hold dear, for the sake of our nation and the well-being of mankind, let us really pray this prayer. Christians must speak and live decisively in this crisis time of man's life and we can and will if we pray this prayer, "O Lord, let thy kingdom come—in me."

THE OPPORTUNITIES of the next year or two depend directly upon the spiritual forces in the world, and particularly in America. Only if enough people strive unceasingly to translate ethical principles into practical results, will the United Nations succeed in this critical period. Only if we can recapture the driving spirit which enabled us to overcome all obstacles in the war, and express that indomitable will through the United Nations, can we hope to consolidate our victory with lasting peace. HERSCHEL JOHNSON.

FELLOWSHIP is heaven and lack of fellowship is hell; fellowship is life and lack of fellowship is death; and the deeds that ye do upon the earth, it is for fellowship's sake that ye do them, and the life that is in it, that shall live on forever and ever, and each one of you part of it. WILLIAM MORRIS.

ACTUALLY no sin is fully private: it is ink poured into the public river. GEORGE A. BUTTRICK.

The Peril of Easy Formulas

By ALBERT W. PALMER

Trust not in lying words. Jeremiah 7:4.

THE MAN who said that was desperate. His na was Jeremiah. He lived about 600 years B (many years before Confucius or Socrates, men w whom he had much in common). He was tremendou concerned over the peril in which his country stood

due in part to the ominous m ace of Assyria and Babylo and, still more, to the wick ness of Judah herself: the pression and exploitation of poor, and the prevalence greed, drunkenness and imm ality.

This peril was all the grea because it was glossed over a feeling of security. It was false security due to a sup stitious dogma that Jerusal was inviolate, protected mirac lously by the power of Jehovah. This false doctri had arisen because, a few years before, Sennacher when just on the point of capturing the city, had su denly withdrawn—possibly driven off by the outbre of an epidemic. Popular superstition said it was becau Jehovah would not permit his holy city to be tak or his temple to be profaned. "Surely God will prot his temple," they proclaimed. "No!" said Jeremi "he won't! Not unless you amend your ways a thoroughly execute justice between a man and neighbor, protect the rights of foreigners and quit yo vice and drunkenness. This doctrine of the inviolabil of the temple is a false and easy formula—trust not lying words!"

EASY FORMULAS WIDELY POPULAR

People always like easy formulas. Dean J. K. Bent of Vanderbilt University said to me some months ag "The three basic cravings of the human mind are si plicity, certainty and success. Promise people these thr things and you will have a following!"

The truth of this can be seen in many fields. Ta advertising, for example. Here is a hair restorer. "Ar one can apply it." That is simple. "It is made from old root known to the Indians." That insures certainty. Who ever saw a bald Indian! "With luxurious head of hair, you'll be a social success What more need be said?

Or turn to the field of business. The promoter say "Uranium is going to be greatly in demand in th atomic age." Well, that is simple and obvious. "W have secured an old mining property rich in uranium Certainty begins to appear. "If you get in on the grou floor, this company will make you wealthy, and yo will be assured of a serene old age." Success!

Or look at popular political formulas. "Communism," for example, "is so simple—just have the government take over everything and divide everything up. It is certain to succeed because the profit motive will thus be destroyed and exploitation will cease. Once established there will be justice and equality for everybody." How alluringly simple, certain and successful communism can seem!

But there is also free enterprise. It, likewise, can be made to seem very simple: "Just abandon all governmental controls." And certain? "The laws of supply and demand will then automatically settle everything." And success? "Why, this is all that prosperity is waiting for!"

This same seductively easy formula operates in the field of religion also. "Just accept the Bible. Don't be corrupted by any theological scholarship or professors. Simply take the Bible at face value." That is simple enough, isn't it? And certain? "The prophecies are all here in the Bible. History written in advance. Dictated by God himself!" And as to success? "Why, brother, the millennium is right at hand. Christ will step off the clouds 'most any day now. You'll be caught up in the air to meet him and reign forever and ever!"

Or consider this sales talk for the church: "Don't bother your head about matters of philosophy or theology. The church has settled all those questions. Just accept the church and you don't need to worry about solving any problems yourself." Nothing could be simpler. And as to certainty? "The church has a direct line of authority from the day Christ committed everything to St. Peter as his successor, assuring him that 'whatsoever he bound on earth would be bound in heaven'." And success? The greatest success possible: "Complete peace of mind on earth and eternal salvation when you die!"

NOT THAT SIMPLE

But things just aren't that simple! Every one of the formulas just quoted is too easy. Review them and see.

Take the hair-restorer blurb. Why, some of the most socially successful and highly respected people in the world have had hardly any more hair than a billiard ball! And where did Hitler's abundant hair get him? Uranium will be in demand, to be sure. But it is equally true that its production will be under very rigid control by an international commission. And, if it isn't, there won't be any old age at all—serene or otherwise, for anyone.

Communism can be dressed up to seem superficially alluring. But what about the governmental regimentation it involves, the loss of freedom, the acceptance of totalitarianism? What does it do to religion, to morals? What happens to efficiency and progress when a beaurocracy hardens into unprogressive unimaginative routine? And, as for free enterprise, does a democratic social order have to go all out for unrestricted free enterprise? What about the post office, the health department, the highways, the sewers, the public schools? Do we want to turn these all back to private ownership and operation? Hardly! Perhaps our problem is how to determine the areas where it is most profitable for us all that free enterprise should operate, subject always to ultimate social controls, and where it is wiser that the social service state should operate—also always subject to democratic control.

REASON AND RELIGION

When it comes to religion, you have to remember the facts about the Bible. It is not history written in advance. It was not dictated by God, as a man dictates a letter to his stenographer. It is the great and growing record of an expanding religious experience which culminated in Jesus. His character and teachings are the touchstone by which all the rest of it must always be appraised. The Kingdom of God is not coming down out of the heavens by a gigantic miracle—it waits to be brought in by Christlike obedience, by creative labor, by suffering and loyalty. Even the church is not infallible. It is a mixture of the human and divine. One must still use one's brains and conscience and act by the right of private judgment at last. Listen to the church, but listen critically and accept its dicta only when they accord with Christ and an enlightened conscience.

Such shallow one-sided thinking as I have been trying to expose is one of the major perils of our age. Playing upon simplicity, certainty and success is the game of rabble-rousers, demagogues and dictators. It develops war hysteria and makes war itself easier for weak or vicious leadership to bring on as a substitute for real solutions to human problems. War seems so simple: "Just smash the other fellow!" It seems so certain: "We shall then be in control—we'll demand unconditional surrender." It promises success: "Then we, in our complete probity, lily-white innocence and unfailing wisdom, will dictate the terms of peace!" So we say, one way or another, at the beginning of every war. But it isn't that simple. Wars make things worse, not better. And yet today's Gallup poll reveals that 73 per cent of our people believe we'll be in another war in twenty-five years; fifty per cent say it will be within ten years!

Combine this with the prevalence of propaganda—devilish, subtle, well-financed propaganda—and the possibility of smear campaigns such as that conducted against David Lilienthal, and one can glimpse the peril of our age. Link this absolutist, prejudiced, hair-trigger mood, this trust in violence—both mental and physical violence—with the possession of the atomic bomb, and one may well tremble for the future of the human race.

FOUR QUESTIONS

Evidently we need a test for the sober-minded to apply to the easy formulas which beset us on every hand. Someone needs to say with tremendous power: "The human mind needs more than simplicity, certainty and success! It needs truth, honesty and responsibility and goodness! These criteria must be added to the mental and moral process, or we die!"

The four questions we must ask before accepting any formula are:

1. Is it true? We live in an age of the scientific spirit. We believe in objectivity and complete factual truth in physical research. We must have equally high standards in social matters. When you've strained out all the propaganda, what remains?

2. Is it honest? Does this proposal give a fair bargain? Is it square? Will it stand the test of time? Will the judgment of sane and good men approve it fifty years from now? Or is it loaded with self-interest? Or class interest? Or racial snobbery and discrimination? Or political expediency?

3. Is it an escape from, or evasion of, responsibility? Is it a scapegoat trick, like Hitler's persecution of the Jews? For example, if you hate and denounce communism, are you doing just that alone? Or is it an emotional release that perhaps covers up or compensates for a failure to do anything effective against the very evils that breed communism? "Prudent people," it has been well said, "will oppose communism through constructive and positive means, by clearing up causes of discontent."

4. What will this formula do to human welfare? Will it imperil freedom? Will it return us to the sweatshop and the slum? What will its effect be on infant mortality? What will it do to childhood and youth? What influence will it have upon the home?

RESPONSIBILITY OF THE CHURCH

In view of all this, what is the concern and function of the church? Three things, at least, seem to be major imperatives for the church today:

It must provide a Shrine. Men need some time and place to pause and remember God. They must be reminded that there is "a Power not ourselves that makes for righteousness." They need to bow in silent meditation before the cross and remember that, at last, all things have to be brought before the judgment seat of Christ. In this noisy, cynical and quarrelsome world they need the hush and calm of worship where they can be reminded of the eternal verities.

The church must stand squarely for freedom of speech. This is one of the first rights to wither away in the face of dictatorship, whether communist or fascist. If freedom of speech goes, true freedom of worship cannot long survive. Minorities are not always right but every right once began as a minority. Minorities, therefore, are precious and must be protected. And the acid test of free speech is to allow it to those with whom we disagree; anybody would allow it to those he agrees with.

The church must proclaim the moral law. There is no escape from it. As George Adam Smith said: "We cannot break God's laws—we can only break ourselves against them!" Sooner or later, every formula, no matter how plausible or popular, must meet these four great moral tests: Is it true? Is it honest? Is it evading responsibility? Is it really for the good of all humanity?

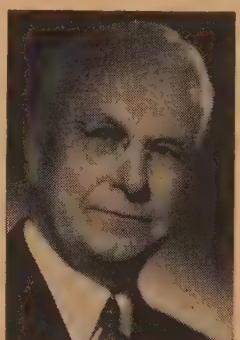
In ways appropriate to this generation, and in language it can understand, with searching insight and complete courage, the church of today must say what Jeremiah said: "Trust not in lying words!"

Loving God With the Mind

By HERBERT A. KECK

And thou shalt love the Lord thy God . . . with thy mind. Luke 10:27.

LOVE is the basic law in the Christian faith; t principle of all sound conduct. Jesus effected a v simplification of religion when he summed it up in lo to the Father-God and the Brother-Man. The first a great commandment he declared to be, "And thou sh



love the Lord thy God with thy heart, and with all thy so and with all thy mind, and wi all thy strength." With all t heart—with the emotions. Wi all thy mind—with the intelle With all thy strength—with t will, the volitional capacity. this message we wish partic larly to accentuate the impo tance of loving God with t mind.

There is no special ne for emphasis on loving G with the heart. In general, I think we are emotion enough in our religion. The instinctive emotions co trol human nature more than the intellect. Strict speaking, it is not true to say that man is a rational b ing. It would be truer to fact to assert that man is emotional being, occasionally rational. We mean disparagement of the affections. Religion would be sorry affair without emotion in it. It would be dry a juiceless. Professor James used to say that the intelle should be steeped in the juices of the emotions.

There is no particular need today for stressing t importance of loving God with the will. In recent yea the practical emphasis has been unusually strong. I su pose it would not be beside the mark to declare that t most popular passage in the New Testament with Americans is, "He went about doing good." Some ha feared that religion with us might become pure activis

But it seems to me there is special need today for a centuating the significance of loving God with the min Religion must have the stabilizing power of great ide as well as the driving force of great emotion. T present-day tendency to scout theology is foolish we nigh to the point of idiocy. A religion without a th ology of some sort is a religion which has nothing f intelligence. The facts of experience must have language in which to utter themselves. What m should decry is not theology but the dogmatic perve sion of theology. It cannot be said too emphatically th the intellect has its rights in religion and whenev those rights are ignored religion runs off into aberr tions, tends to grovel in superstition. I can think of fe things more calamitous than that the thinking of t Christian church should be controlled by obscurantis and reactionaries.

"Thou shalt love the Lord thy God . . . with all thy ind." What does it mean to love God with the mind? 'hat is involved in that procedure? Here as in all ings Jesus Christ is our example. The Master loved od with all his mind as well as with all his heart and th all his strength. He was a balanced Man, the one rsonality of perfect poise. With the example of Jesus rist before us we shall essay a few humble sug-stions.

I

We love God with the mind by intellectual honesty. iling to think straight, sooner or later we fail to walk raight. Intellectual dishonesty issues in moral dis-nesty. For, as the psychologists say, the tendency of ery thought is to discharge itself into an act. Our in-llectual processes must be "brought into captivity to e obedience of Christ."

Macaulay used to tell a story about a certain Hin-o. He was setting forth the sin of destroying animal fe and insisting on the duty of a vegetable diet. Some-ne showed him his vegetable diet under a microscope, it the Hindoo managed the matter not by changing s diet, but by smashing the microscope. Many folk ve a fashion if they do not like the facts of "smash-g the microscope." Bishop Creighton once said: You may let the ape and tiger die; but you still have deal with a donkey." There is a deal of stubbornness most humans. They prefer their own bray to the usic of truth. They hug their prejudices and preposs-ssions. If the facts do not fit in with their preconceived eories, "then so much the worse for the facts."

Washington Gladden used to tell about the New ngland deacon who would say: "Now if I'm wrong, m ready to be convinced of it—and I'd like to see the an who can do it."

One time there were two old maid sisters who were ry devout according to their lights. From childhood ey had believed implicitly in the idea of special crea-on. It so happened that they heard for the first time out the principle of biological evolution. Naturally ey were shocked. "Oh," they said, "let us hope it is t true." Then they added: "But if it is true, let us sh it up." To refuse to open our minds to truth and seek to hush it up is the worst sort of intellectual dis-nesty. Instead of railing against the principle of evo-tion we should have baptized it into Christ long since. 'hat is it but a method of divine procedure? "God's ay of doing things." Theistically interpreted it is bbed of fearsome consequences and becomes a veri-ble aid to Christian faith. The more facts we get the ore they confirm the hypothesis of progressive de-lopment as the basic law of the universe. Reputable ientists are agreed as to the fact of evolution, though ey differ considerably in the theories by which they ek to explain the fact.

On his deathbed, John C. Calhoun said of Daniel Vebster, his great antagonist in constitutional law: Show him a fact in the path of his argument, and Mr. Vebster is dumb." Fine witness that to intellectual tegrity!

St. Paul evidenced intellectual honesty when he wrote: "Of the Jews five times received I forty stripes, save one." "Save one!" How easy it would have been for him to have omitted the words, "save one." Only a good education supplemented by the guidance of the spirit of truth would have led him to make so careful a statement.

We stand amazed at the candor of Christ. We marvel at his invincible intellectual honesty. Rightly has Jesus been called "the Son of Fact." As Matthew Arnold said, "Jesus based himself always on experience, never upon theory." There is kinship between the scientific spirit and the spirit of Christ. We Christians would do well to emulate the intellectual precision of the scientist. In a day when men are thinking with increasing precision about natural phenomena we cannot afford to think loosely about religious phenomena. Mr. Huxley once wrote to Charles Kingsley: "Science seems to me to teach in strongest manner the great truth that is embodied in the Christian conception of entire surrender to the will of God. Sit down before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever end nature leads, or you shall learn nothing. I have only begun to learn content and peace of mind, since I have resolved at all risks to do this." Mr. Huxley was far, to be sure, from evangelical Christianity, but who would deny the ring of the spirit of truth in that statement? When we attain to a like spirit of candor we may be certain that we are on the way to "loving God with all our mind."

II

We love God with the mind when we engage in the fearless quest of truth. There is no heresy comparable to fear of the truth. All truth is God's truth. "The universe is fire-proof and it is safe to strike a match anywhere." We need to beware of those people who say, "I'm not seeking the truth, I have it"—those people who have the truth in a nice little bundle, all neatly tied up with a blue ribbon. They are not merely dogmatic. They are usually worse. They are bulldogmatic. Nothing could be truer than the remark of Marcus Dodds, that "the man who refuses to face facts doesn't believe in God."

Someone has said that there are two classes of people in the world—the fossils and the finders. The fossil believes that truth is static. He has it and holds it, and that is the end of the matter. No need for him to seek further. The finder knows that truth is dynamic and progressive, that the truth of today is out of date tomorrow. "He must upward still and onward who would keep abreast of truth." The finder casts aside the outgrown shell of truth that he may get another and better. He passes from one set of thought-forms to another. Life for him is the continuous pursuit of a flying goal. A Christian man could be animated by no nobler ambition than "to find and to follow the truth."

Jesus never sought to stifle the spirit of inquiry. He stimulated it. Ever was he plying men with questions, inciting them to intellectual activity. It was Jesus Christ who said, "Ye shall know the truth and the truth

shall make you free." Those words could be written over the portals of any science hall in the world and exactly express the scientific spirit. The last thing Jesus sought to do was to fetter thought. The gospel puts no padlock on the mind. Revelation was given us not to suppress reason but to assist it. Someone has said, "He that would take away reason to make room for revelation puts out the light of both." A reverent skepticism often has in it more of the spirit of Christ than an irreverent credulity. The remedy for bad thinking is not to cease thinking but to do better thinking. It was the motto of that noble churchman, the late Bishop Charles H. Brent—"Think things through and you'll think things true."

Candor compels us to say that the Christian church has been characterized none too freely by hospitality to new truth. Her record in relation to scientific progress is anything but creditable. Organized religion at the outset opposed the doctrine of the earth's rotundity; opposed the Copernican astronomy; opposed the findings of geology; opposed the law of gravitation; opposed the idea of the antiquity of the earth and of man; and in our day it has opposed the principle of biological evolution.

Andrew D. White's *History of the Warfare Between Science and Theology* is anything but comfortable reading for a churchman. It must needs be said that the obscurantism of ecclesiastics misrepresents Jesus Christ. He was a pioneer blazing fresh paths for religious thought. "Ye have heard that it hath been said by them of old time, . . . but I say unto you" something different. Jesus Christ has scant sympathy with those people who, as Walter Bagehot said, "are cross at the agony of a new idea." How strange that centuries after Copernicus we still speak of heaven as up and hell as down! It is time religious topography were given up. As Dean Inge puts it: "Hell is not beneath our feet and heaven is not a place which could be reached with an airplane if we knew the way. Heaven and hell are not places, but as has been said, opposite ends of a ladder of values. We shall all stand somewhere on the ladder where we deserve to be."

We are solicitous that the Protestant churches today may not get in wrong in relation to the infant science of eugenics. The Church of Rome stands foursquare against eugenics and birth control. But remember, she has always been characterized by intellectual obscurantism. It was only a few years ago that she quietly slipped the writings of Copernicus out of the Index. There is need here for nice discrimination. Birth control is not a thing to be accepted *in toto,* nor to be rejected *in toto.* The morality of the matter hinges on the motive in which and the circumstances under which it is practiced. The prime consideration here is not the fortunes of any church but what is best for human beings physically and morally.

In our quest of reality we need have no fear of exhausting the truth. The Pilgrim pastor, John Robinson, was right: "There is yet more light to break forth out of God's Holy Word." Christ is the perfect and final revelation of God. But the revelation of that revelation is still going on and will go on to the end of time. Keep your mind open! Keep steadily marching toward rising sun of truth. We are not to discard a belief cause it is old and we are not to cherish a belief bec it is new. But we are to hold a belief because it is t whether old or new. Someone has put it thus:

Not because it's old,
Not because it's new,
Not because it's orthodox,
But just because it's true.

The one refuge for life is in reality. If Jesus Ch does not represent reality, the sooner we discover fact the better. If Jesus Christ will not bear invest tion, then he offers no sure footing for faith. C yourselves courageously to the governance of the sp of truth. We "love God with the mind" when we gage in the fearless quest of reality.

III

We love God with the mind when we live in spirit of a wise tolerance. There has been a renasc of bigotry since the great wars. Intolerance is one of worst weeds that grow in the garden of the hu heart.

Tolerance is not an easygoing indifference. To open-minded does not mean to be empty-minded. C a man of convictions can be genuinely tolerant. If do not care a rap what I believe on any subject— ligion for example—then you are not tolerant, you simply indifferent. But if you entertain strong con tions on religion and yet concede to your fellow the right to entertain the opposite convictions, then are really tolerant. People can be so broad they merely shallow. The Arkansas river in western Ka is nearly a mile wide, but only six inches deep.

As a modern prophet puts it: "Tolerance is the cendency of personal good will over all difference opinion. It is the love of truth and the love of working harmoniously together. It is the principl persuasion without which, in the long run, nothing will work at all. It is the man who is sure of his who is free from jealousy and it is the man who is tain of his truth who can afford to be courteous to opinions." We ought not to shrink from free and f less discussion. We are reminded of the remark Henry Ward Beecher that we arrive at the truth ferry boat reaches her place in the dock: by bump now against this side and now against that she fin reaches her berth. So out of the conflict of ideas truth emerges.

We ought to be particularly tolerant toward o religions and toward other branches of the Body Christ. There is a fine hesitation today to use word "heathen." We speak rather of the non-Chris peoples. While holding firmly to the finality of J we may still believe there is something of good in ethnic faiths. How could we believe otherwise, s "God hath not left himself without witness" am any people, and since "there is a light which ligh every man coming into the world."

No doubt, there are too many denominations. tarianism is the scandal of Protestantism. It is a bu

g shame that there are over two hundred distinct hristian bodies in this country. But we are not sanuine enough to believe we shall ever get together in ne great Christian body. That might not be wise even it were possible. But we cannot fathom the psychology f people who assert, "There is but one God and John Vesley is his prophet." A Hindoo said to a Methodist iissionary in India, "I could not be a Methodist beuse you people worship an image." The missionary iid, "How's that?" And the Hindoo replied, "You arry around in your vest pocket a little image called ohn Wesley." No one church has a monopoly on the race of God. "There are diversities of operation" but the same spirit." After all, churches are just trellises on vhich to grow grapes. That is the best church, whatever s name, that produces the finest fruit and the most f it.

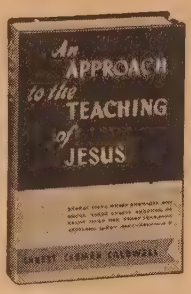
There is a practical word which ought to be spoken. n recent years we have made much of the application f religion to human relationships. Unintelligent good vill is socially effective. We must "love God with all ur mind" if we are to bring the law of Christ to bear ompellingly on social situations. As civilization beomes more complex, the intellectual element in the olution of social problems grows increasingly imporant. Many religious people entertain the naive notion hat a strong statement of Christian principle will omehow automatically result in social betterment. They are deceiving themselves. The gospel is the remdy for the social problem only as it is accompanied by n adequate social technique. We are wont to declare n post-prandial occasions that "The Golden Rule of Christ will bring in the Golden Age of Man." Everyody assents to that sort of a sentiment. The trouble it gets nothing done. It leaves everything pretty much s it was before. Abstract principles are of no avail ntil they are intelligently applied to specific situations. n our early ministry we solved many a great and omplex social problem with a few rhetorical sweeps. Gradually it dawned upon us that without insight and nderstanding good will is impotent. In politics and in ocial matters generally it is not only necessary "to will vhat is right but also to know what is right to will."

That you may not mistake the purport of our message et me say that we are far enough from believing that nan is pure intellect. We know him to be too complex being to believe any such thing. And let me further ay that we are far enough from contending that loving God with the mind is the most important element in ersonal religion. Indeed we are constrained to believe nat "loving God with the strength" is relatively more nportant. For the essence of religion is, "doing the vill of God in Christlike service of man." If we underand the Christian philosophy correctly, the end of fe is not so much ideal thought or ideal feeling as it is leal action. The thing we should strive after is to love God in balanced fashion, "with all the heart, with all ne mind, with all the soul and with all the strength." The prayer we must lift up to heaven is: "O God, nite my heart to fear thy name."

But the sum of what we have been saying is that the ntellect has its rights in religion and when those rights

An Approach to the Teaching of Jesus

Ernest Cadman Colwell



For all who seek to understand the deepest meanings of Jesus' message, this volume offers basic considerations and perspectives. As its title indicates it is an "approach," or a path leading to a clearer understanding of Jesus' teachings. It provides a basis upon which persons who make an avocation of Bible study as well as the academician may build a sound interpretation of Jesus' words. Such factors as Jesus' language and characteristics of speech, his originality both in regard to ideas and methods of integrating them in God's scheme of things, are dealt with in an arresting and reverent manner. Dr. Colwell is president of Chicago University. **$1.25**

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are ignored the results are unwholesome in every way. When religion is divorced from the critical exercise of intellect it tends to grovel in superstition.

> Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music as before,
> But vaster. . . .

As I close I am reminded of the remark of Professor Glover that the early Christians mastered the ancient world because they "outlived it, outdied it and outthought it." If we are to conquer modern civilization in the name of Christ we must "outlive it"; we must "outdie it"; yes, and we must "outthink it," too.

"And thou shalt love the Lord thy God . . . with all thy mind."

The Immortal Decalogue

By HENRY HITT CRANE

THE DEEPEST and highest truth which both religion and science combine to inculcate is that the universe is geared to law, inexorable, inviolable, infallible. Nature never guesses, slips, stumbles or misses. Every move is as accurate and sure as the procession of the stars. There is no waste, no scraps, no refuse. The chemical reactions of the garbage heap are just as true as those of the apothecary's table. The law of gravitation operates as certainly in the atom as in the infinite reaches of the stellar system.

Just as the physical universe functions under rigid rule of exact law, so must it be with the mo realm. Anger, kindness, malice and love move w the same unerring exactness that prevails in the co pounds of nitrogen, glycerine and sulphur. The c mic accuracies so manifest in the low matters co not be less certain in the high products of the spi

These laws of life are not externally superimpo by some arbitrary and capricious ruler of the unive They are organized into the very nature of life; t express its very essence. They reveal the way life wo If we understand them and obey them we develop a grow. Any departure from them, whether through norance or deliberate defiance, means disturbance difficulty, and if persistent and complete, it means dea

The supreme significance of The Ten Commandme lies in the fact that they express the basic laws of moral universe. They are not true because God utte them. The Almighty articulated them because they true. No mortal can evade nor break them. To atten to do so is but to illustrate their inexorable outworki

They are as timeless and as timely as the rising the sun. They function in the home, the market, church and the legislature. They hold on the battlefi as in the peace conferences. They are as binding i meeting of corporation directors as in a labor uni Their rewards and punishments fall as accurately i saloon as in a sanctuary, in the slums as in restric areas of the rich.

> In vain we call old notions fudge,
> And bend our conscience to our dealing;
> The Ten Commandments will not budge,
> And stealing still continues stealing.

The Wrong Kind of Courage

A Sermon for Children by Reuben P. Jeschke

IN the newspaper of a large city on Lake Michigan I read of a man who was saved from drowning, and then was promptly arrested for disorderly conduct! The paper even showed pictures of him as he was being pulled out of the water.

On the day in question the weather was very stormy. The water was cold, the currents were strong, and the waves were high. The man in our story had often gone swimming there, usually going out farther than the lifeguards wanted him to go. When they saw him coming in his bathing suit, they warned him that it was dangerous for him to go into the water at all. But he ran past them and out into the waves. Soon he was in serious trouble. At some risk to their own lives the guards had to save this man. Without their help he would have drowned.

This story brings up a rather "fine point" which boys especially should learn to understand: the difference between being brave and being reckless. Brave people are those who undertake something hard or dangerous because it needs to be done. Reckless people are th who foolishly risk their lives and the lives of oth because they want a cheap thrill. One act, like drivi through a red light, is criminal and stupid. Anoth like Jesus giving his life on the cross, is an act of co rageous devotion. Through it the world has come see how God loves his children everywhere.

A young man in our city, who was a soldier duri the war, served by carrying wounded men back fr the fighting lines. That was very dangerous, but it w also very necessary. One day he too lost his life, ev while he was trying to save the lives of others. H deeds were deeds of great courage.

It would be well for all of us to discover for o selves the difference between being brave and bei reckless. The second of these is very foolish and da gerous. The first is very splendid and wonderf Because of it people do many difficult things, simp because they know that these are necessary for t well-being of others.

A Call to Unity

THE TASK of world evangelism starts today from ie vantage ground of a church which, as never before, really worldwide. The ecumenical fellowship is, in ie oft-quoted words of Archbishop Temple, the great ew fact of our time. If the churches are to be found orthy of the trust the Lord has placed in them, there needed today: united action.

Corporate reunion cannot be the work of a year or vo, and every attempt to hasten it defeats its own urpose. But even now, in facing a task too great for l the churches together, we must be willing to learn ew ways of working together. Wherever devotion to ocal or denominational loyalties stands in the way of esponse to the call of Christ, they must be transcended. Those who have abundance must be willing to make heir wealth available for churches which are in need. Where the pooling of resources will make advance iore rapid, tradition must not be allowed to stand the way. Where new tasks are to be undertaken, hurches must be willing to consult together and to ake or share responsibility, as the will of God is re-ealed in answer to their faith and prayer.

From the Message of the Whitby Conference.

A PRIME NEED of our church life today is a knowledge and expression of genuine discipleship. We fundamentalists have been talking too much about conversion as an end rather than a beginning. Salvation is imperative, but discipleship is optional. Salvation is free, but Christian living is far from cheap. While conversion may have many hilarious accompaniments, discipleship usually manifests itself in very practical ways. WILLIAM WARD AYER.

NOT until right is founded upon reverence, will it be secure; not until duty is based upon love, will it be complete; not until liberty is based on eternal principles, will it be full, lofty and universal.

HENRY GILES.

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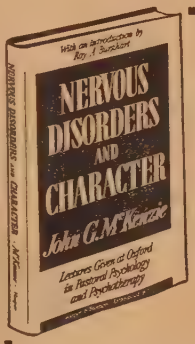

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Highway Song

LET us plant our feet on the highway
Along with broken men.
On the bitter breath of the tempest
Let us find again and again
The cry of their blasted dreaming,
The taste of their failure's brine,
While the mice of hunger are gnawing
At vitals and brain and spine.

Let us plant our feet on the highway
Along with broken men,
Who are marching across the ages
Over and over again.
For never until we have fathomed
The anguish of flesh and soul
Can we gather the titan power
To make humanity whole.

LUCIA TRENT.

Dereliction

I HAVE SEEN morning break within his eyes
That caught the heavenly light;
And I have seen in him the midnight skies,
The very night of night.

I have seen God within that morning glow;
But not before his cry
My God, why hast Thou left me? did I know
That God could be so nigh.

The shrine was brightest with the lamp withdrawn;
His winter was my spring;
His midnight cry the voices of my dawn;
The Crucified, my King!

EDWARD SHILLITO.

Thy Kingdom Come!

"THY Kingdom come," we glibly pray—
How oft our prayers are futile breath!
In pride we build our Babel towers,
For gold we peril men to death.
We doom the sons of toil to die
That we may vaunt our luxury!

"Thy Kingdom come"—and yet, in greed,
We gamble with the fields of grain;
And as we play, the millions starve,
While higher, higher mounts our gain.
The men who toil in mart and field
Are cheated of the harvest yield.

Thy Kingdom come! Thy Kingdom come!
O God of all men everywhere,
Give us new hearts of kindliness,
Give us new zeal that we may dare
To build fair realms for human good,
A Christly world of brotherhood!

THOMAS CURTIS CLARK

Child Labor

NO FLEDGLING feeds the father bird!
No chicken feeds the hen!
No kitten mouses for the cat—
This glory is for men.

We are the Wisest, Strongest Race —
Loud may our praise be sung!
The only animal alive
That lives upon its young!

CHARLOTTE PERKINS GILMAN

A Pastoral Prayer

By WILLIAM C. RASCHE

ALMIGHTY and eternal God, Thou who hast set the stars in their courses and hast created life upon the earth, grant unto us a measure of Thy wisdom and understanding and direct our ways aright, that we may truly serve Thee. In our ignorance we have become insensitive to Thy commands. In our selfishness we have hindered Thee. In our pettiness we have been content with lesser things. In our little vision we have seen only that which is temporal. Have mercy upon us, O God, and cause us to see what is of enduring worth.

We thank Thee that Thou hast led Thy children in times past. For the seers and prophets of all ages; for the saints and martyrs who sacrificed that others might have life; for the Christian church that stands today amidst the perplexities of this changing world; and for Thy guiding hand along the way of our j grimage, we give Thee most hearty thanks.

Thou who alone art our refuge and strength, would remember before Thee all who are faced w anxiety and fear, all who are torn with grief and pa Govern, we beseech Thee, all homes, that peace a high purpose may prevail within families. Bless the ch dren of all lands that they may come to know and love Thee. Direct with Thy wisdom and patience parents and teachers into whose hands are intrusted lives of these little ones.

Thou in whose life is our only hope, make us ste fast, unmovable, always abounding in Thy work, t Thy name may be glorified and Thy Kingdom m come, through Jesus Christ our Lord and Savi Amen.

The Interior of the Ministry

By EDWIN E. AUBREY

ALL LEADERS are public figures with private lives. The power anifest in public is nourished in pri-cy. There are times when the ophets draw aside the curtain and ve us a glimpse of the interior of eir ministry. We are allowed to see e agony of spirit, the querulous un-rtainty about their calling, the dis-uragement, the bitterness of disap-inted expectation. Then the valor of eir persistence assumes a grandeur e had not before suspected. Occa-onally too the door of the *sanctum nctorum* is pushed ajar a little and e see these ministers transfigured by eir vision of a calling which is to be oth terrible and glorious.

● *Ministry in the Midst of Disaster*

It is to such a vision of Ezekiel that now invite your attention.* You ill recall that the Jews had been de-eated by the Babylonians and part of iem exiled. First the élite of the ation were driven away in a mass igration from their homeland, then ter there followed the middle class. Ezekiel was apparently among the rst group of exiles, a displaced per-on, so to speak. Now the reaction of is people to their exile was bitter re-ntment: they were the victims of ther people's folly, so they thought, nd they passed smugly over their own ailures. Overcome with homesickness nd the feeling that God had deserted iem, they were filled with self-pity nd its accompanying self-righteous-ess. In the midst of this disaster zekiel came to the ministry by way f the vision which is recorded in ie second and third chapters of ie book that bears his name.

Like many of Ezekiel's visions it is izarre in its combination of the odd nd the sublime. He receives from od's hand a scroll which he is told eat and thoroughly digest. The nguage is strong: "Son of man, ause thy belly to eat and fill thy owels with this scroll that I give iee." One is reminded of the well-nown words in the Book of Common rayer: "Read, mark, learn and in-ardly digest."

● *The Test of an Education*

Here is the beginning of effective reaching. The message we are to preach must be first thoroughly assimilated. It must become a part of us. We must completely possess it, and it must possess us. If "possession is eleven points of the law" it is also eleven points of the gospel. Unless we possess our gospel, unless we make it our own, we cannot preach it. Little wonder that the Old Testament repeatedly speaks of the prophets as being possessed, dominated by the spirit that breaks through them to take hold of other men. Without this, preaching is mere quotation. Beware of much quoting: it may reflect great wealth of reading, but also great poverty of thought.

EDWIN E. AUBREY

Learning is not a load carried in a cart. It is food assimilated to one's own life. We do not become strong by holding another's muscle in our hands, but by building our own muscle with food and exercise. This is obvious and simple, but like most great simplicities it is easily overlooked. When we speak of an integrated education, this is what fundamentally we mean. Until new facts and viewpoints have been absorbed into one's thinking, and their relations understood, they have not really been learned, they have only been memorized. To know the Crusades is far more than being able to give the dates and itineraries of the various expeditions. We must know something of the faith of Islam and how it spread across the Levant confiscating lands of the Christian church.

We must understand the predicament of the pope in the face of feudal warlords with large standing armies. We must be aware of the long history of pious pilgrimages to the hallowed land of Palestine; and of growing interest among western Europeans in the theology of the Eastern Church as a result of the labors of John Scotus Eriugena. And we must have enough knowledge of human psychology to understand the appeal of adventure as an escape, and the lure of fabulous wealth and of beautiful women. Comparative religion, papal history, the penitential system, Christian theology, Greek philosophy, the sociology of mass movements, biblical geography, psychology and economics are all woven into the learning which gives us what we call "a command of the facts." The same principle applies to having a command of one's preaching message.

● *When a Bitter Message Is Necessary*

He who has not himself appropriated God's message has little to give. Absorption is the prerequisite of evangelism. That is the first stage of Ezekiel's preparation for the ministry. We have tried at Crozer to give you the truth. You have had to digest it for yourselves. This we could not do for you. Sometimes you suffered acute indigestion and wanted us to stop giving you such food. Some students tickled their throats in the Roman manner so as to throw up what they had eaten, hoping for pleasanter pabulum. But those who manfully ate and digested the truth found strength. Then they saw its value and found joy as well. "Wealth," said Ruskin, "is possession of the valuable by the valiant." That is the secret of spiritual wealth too. It is the fruit of valiant teachableness.

Though the scroll when eaten was, we are told, "as honey for sweetness" in his mouth, his message was bitter. Caught in the great catastrophe of the fall of Judah, his people exiled and discouraged, resentful or apathetic, this first prophet of the Exile preaches hard words. Certainly the message proposed in the context of this vision is one of warning and condemnation for a stiffnecked people. Later on, Ezekiel was to preach his famous sermon on the valley of dry bones, in which he could promise that the people of Israel would rise again. But before the bones were covered with flesh again and made to live, they had been picked dry. This destructive task had to come first. In a sense Ezekiel had to flay his people; and to him as to any sensitive man, it was abhorrent. So he went to his job with bitterness

*This baccalaureate sermon was eached by Dr. Aubrey before this ar's graduating class at Crozer Theo-gical Seminary.

and anger, feeling the hand of God heavy upon him.

● *Preaching to an Apathetic People*

The same tragic task falls to the lot of the preacher today. In our own time we see the appalling moral apathy of the American people. A nation that loves high-sounding ethical platitudes about human brotherhood complains about lack of juicy steaks while Europeans and Asiatics die in the streets of hunger. Our country, suddenly grown to international maturity, remains adolescent in its political thinking. Priding ourselves on rugged individualism, we are a prey to mass hysteria. We solemnly affirm at high school commencements the importance of public education, and spend twice as much for cosmetics as for schools. This is the people to whom you are to bring the Christian gospel, with its hard words about hypocrisy and cant.

Yours is a generation of students that has known nothing but depression and war. Therefore Christian judgment and personal resentment run close together. It is so easy to be a prophet of condemnation. Anger is so much louder than love. You are ministers of good news, and yet you must bring bad news of disaster that will inevitably overtake us unless you can rouse men from their lethargy. The other day on the train I saw a conductor try to get the ticket from a woman who had fallen asleep in a drunken stupor. He spoke to her, he shouted at her, he shook her first gently and then with angry vigor, and finally he picked up her pocketbook, opened it and extracted the ticket. But she never roused from sleep.

This is a parable of preaching in our time, except that there is no ticket to heaven that even God can lift without the consent that is repentance. Consequently the preacher cannot cut the Gordian knot by any arbitrary action. The people must be roused and harsh measures are demanded in the name of the prophetic task.

● *Prayer as a Source of Courage*

Here is a typical dilemma of the ministry. The happy assurance of a divine calling is combined with painful duty. Hope turns to anxiety, and joy to tragedy. Then it is that the minister must look beyond his surroundings and see his task in its longer perspective. But the strain is sometimes unbearable, and unless confidence can be renewed he collapses under his burden: the load is too heavy to bear and the minister is silenced and overwhelmed. At such times he finds new strength in prayer, establishing his contact with God and recovering the sense of God's purpose. Prayer is our attempt to find God. We may do this by painstaking thought, or by a quiet relaxation of our own hurried anxiety. We may cry out in pain, and discover as we cry that there are far greater tragedies than our own misery. We may pray for those in distress and, reaching out beyond ourselves, find the God of *all* men. We may utter our gratitude, and thereby lift our pleasure to a nobler plane. We may solemnly subordinate our willful plans to the larger purpose of God and struggle to redefine our duty. Such praying has agony in it, but it can issue in calm. Such peace the world cannot take away, because it has already reckoned with and overcome the world.

Do not be ashamed to pray, for it is a part of realistic living in a world that does not fit neatly into our understanding. Do not be afraid to pray, for the reaching out will bring you into contact with a larger range where God's will is more fully known. The prophets' prayers are sometimes groping, sometimes argumentative, sometimes an inarticulate cry of misgiving, sometimes exalted praise, sometimes resignation. But by their prayers they keep going in the face of the weariness and discouragement of the preacher's task.

● *A Heartbreaking Responsibility*

One of the most discouraging obstacles to face is the indifference and stubbornness of the public. "The house of Israel will not hearken unto thee," says God to Ezekiel in ordaining him to the task. They have, he says, "a hard forehead and a stiff heart." How often we encounter that hard forehead! It is neither relaxed in sympathy nor wrinkled in anxiety. It is what we call "a poker face," impenetrable, defying both our understanding and its own. Draw back your ears, stiffen your forehead, and you will see what I mean.

When a minister has digested his learning and made his gospel a part of himself so that he glows with it, what is more disheartening than to encounter indifference or stolid resistance that does not even fight back? Strangers, Ezekiel is told, might hearken; but the folk supposed to be loyal and eager will not really take you seriously. This is the great betrayal in the house of your friends. It has driven men out of the ministry. Unless you have supreme confidence in your message, and thus in your God in whom it is centered, you will be driven out too; or else you will drag out your days in frustration and disillusionment, as many preachers do.

● *'The Preacher Must Go On'*

But God speaks again to Ezekiel: "As an adamant harder than flint have I made *thy* forehead: fear them n neither be dismayed at their loo though they are a rebellious hous Ezekiel is to be indifferent to th indifference. "Tell them, 'Thus sa Jehovah,' whether they will hear whether they will forbear." There a note of forlorn hope in this; a there is also a desperate and defia courage. In the face of the apat the minister must continue to prea without fear. There is no harder j To engage in active combat with openly hostile is one thing. There excitement in that, and one has the centive of battle. But to try to rou a congregation sodden with spiritu narcosis is like driving your fist into pillow. The thing "gives" but is n really moved. It is the heartbreaki labor of pulling on an object that stuck in the mud, or on a car th rocks in a hole but cannot be got ov the edge. Yet the preacher *must* go preaching his message. To curse th roundly might relieve his exasperati but what would it accomplish? work quietly with moral suasi seems so ineffectual. The whole bu ness is so baffling.

Little wonder that Ezekiel went bitterness to his work! The only cape from cynicism under such fru less labor is faith: faith that time a eternity are on one's side, faith th the values which the people reject a permanent and valid, faith that thou wrong be on the throne right mi triumph at the last. God alone c vindicate that faith. Our hope is him. That faith and that hope are t stuff of preaching. Therefore t them, "Thus saith the Lord." Andr Bonar writes in his diary of prepari to speak to a congregation of n hundred, and says that he hoped to "perhaps blessed to save one"; but still looked forward to it eagerly.

● *When the Gre Challenge Com*

The preacher sometimes has periods, and Ezekiel sat among people overwhelmed. Then the gr challenge came. He was to preach his own peril. Here the minister se ing to bring others under judgme was brought under judgment himse when God said, "If you do nothi to warn the wicked man of his i pending fate so as to save him, he w die, but you will be responsible his death." Similarly, if Ezekiel fa to warn the righteous man who turning from righteousness to comm sin, that man's death shall be charg able to the prophet.

Here the minister stands before judge and is condemned. Damnati is not reserved for the pew. It m overtake the pulpit too. The sla preacher courts spiritual death. H many of us are ready for that te What a different complexion it puts our preaching! "Our fluent men

e and consequence," says William ıghan Moody, "fumble and fill r mouths with hollow phrase." We laugh cynically at the jibe; but ıt an alarming failure it protests! e hollow phrase is filled now with ad, for it costs the lives of men. 'aul knew that dread, for he cried, oe is me if I preach not the gos-!" Until we capture that sense of ency in our ministry we fiddle le Rome burns. It is not the lis-ers alone who are confronted by sermon: the preacher is confronted it too. Here, then, is no enterprise a Saturday night's hurried scrib-ıg. Here is sweat and agony and a perate love of people. We talk of ishioners giving one hour a week to igion; but at that hour the whole ek is focused for them—even when y do not know it. For that hour ir destiny is in the pastor's hands. ıis is his haunting responsibility. ıis, too, is his glorious opportunity. you fail them you fail. That is all; d God holds you to account. Your n salvation is at stake as well as eirs. Remember that.

In the *Dunciad* Pope speaks to the ıarch, "Light dies before thy un-eating word." How tragically often at is true of preaching! Here is the tithesis of God at work. The un-eative word from the pulpit may blot t the light, and men are flung into e dark. This is devil's work. Who n defend it?

● *Spiritual Discipline Is the Key*

On the other side stands the true eacher, the real "man of God." Says hovah to Ezekiel, "If thou warn the icked, and he turn not from his icked way, he shall die in iniquity," ıd "if thou warn the righteous man ıat the righteous man sin not, and he ɔth not sin, he shall surely live, be-ıuse he took warning," then "thou ıst delivered thy soul." Alertness ɔth to the confirmed perversity of ıe wicked and to the subtle peril of ıe good people—this is the minister's sponsibility. We cannot scent trou-le unless we are ourselves keen to erceive spiritual values. We cannot eep that keen sensitivity without ɔiritual discipline in our own lives.

Cheap reading deadens it, and so oes crude satisfaction. It calls for the ıblimity of the poet and the artist, ɔr the depth of the philosopher, for ıe acute conscience of the social re-ɔrmer. Read only the best. Never ıind the latest or the "best seller." Be sincere. Nothing stifles sensitive-ess like hypocrisy.

Be brave and honest. No warning an be given otherwise. But every varning reflects a better hope. In what o you trust? Here you are brought a k again to the beginning of our hought. Unless you have digested vhat you have read and learned so that it is now bone of your bone, you will not know what life means for you. If you do not know that, you will never know what life should mean for other men. From such self-knowledge grows sincerity. From such absorption comes your strength. From such an inward assurance of your message comes the only possibility of significant preaching.

Then, when you have really given your best—a good pastor who knows what warnings are needed, a good preacher who gives those warnings clearly and in time—then you have delivered your soul. And that means that you have come to be at one with God.

This is your reward and there is none greater.

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☆ WHO'S WHO IN THIS ISSUE ☆

Since 1945 Rev. PAUL SCHERER *has been asso*ciate professor of homiletics at Union Theological Seminary. He was minister of Holy Trinity (Lutheran) Church, New York, for a quarter-century and has been radio preacher on the Sunday Vespers program of the National Broadcasting Company for many years. Among his books are *Event in Eternity, For We Have This Treasure* (Beecher lectures), and *The Place Where Thou Standest.*

For three years Rev. R. EDWARD DOWDY *has been* associated with Rev. Edward H. Pruden at First Baptist Church, Washington, D. C. It was at this church (founded in 1802, just two years after the government was moved to Washington) that President Truman worships. Mr. Dowdy received his B.D. degree from Colgate-Rochester Divinity School in 1940, and ministered at Enon Baptist Church at Hollins College, Va., prior to his call to Washington.

Graduating from McCormick Seminary in 1932, Rev. FREDERICK A. ROBLEE received a fellowship which he took at Union Seminary in New York. His first pastorate was at Peters Memorial Presbyterian Church in St. Louis, Mo., which he served from 1933 to 1939. In the latter year he went to Bay City, Mich., where he still ministers at First Presbyterian Church. He is vice-president of the Michigan Council of Churches and chairman of the committee on united promotion of the Synod of Michigan. For the past two and one-half years he has conducted a weekly radio program, "The Ch Hour," from Bay City.

Two years ago Dr. ALBERT W. PALMER *closed* work as professor of practical theology and presiden Chicago Theological Seminary to enter religious r work in southern California, with his home at Altad He was pastor at Plymouth Church, Oakland, Ca 1907-17; at Central Union Church, Honolulu, T. 1917-24; and at First Congregational Church, Oak P Ill., 1924-30. His most recent book is entitled *The L of Faith.*

Rev. HERBERT A. KECK received his theolog training at Boston University School of Theology. pastorates have usually been at college and unive centers. For a decade he was college pastor at Morn side College in Iowa—his alma mater—then for ten y at the University of Illinois, then for twelve years Evansville College. Now, at Kenwood Methodist Ch in Milwaukee, he ministers to students at the Milwa State Teachers College and the Milwauke-Downer lege.

Rev. WILLIAM C. RASCHE *is associate ministe* First Methodist Church, Evanston, Ill.

Dr. EDWIN E. AUBREY *is president of Cr* Theological Seminary, Chester, Pa.

Rev. REUBEN P. JESCHKE *is minister of Fo* Avenue Baptist Church, Dayton, Ohio.

TITLES AND TEXTS ☆ WHAT PULPIT READERS ARE PREACHING ABOUT

KING M. PHILLIPS, First Presbyterian, McPherson, Kan. "The Recovery of Reverence." Ps. 89:7—"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."

O. HERSCHEL FOLGER, First Friends, Whittier, Calif. "The Full Gospel." Matt. 23:23—"Ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone."

C. OSCAR JOHNSON, Third Baptist, St. Louis, Mo. "The Uplifting Christ." John 12:32—"I will draw all men to myself."

B. FRANK HASTY, First Baptist, Ottumwa, Ia. "Harvesting Made to Order." Gal. 6:7—"Make no mistake —God is not mocked—a man will reap just what he sows." (Moffatt)

FOR YOUR SERMON AND TEXT

. . . . . .

Title of sermon

. . . . . .

Text used (write out the text)

. . . . . .

Name of minister

. . . . . .

Name of church

. . . . . .

Address

ROBERT W. SPIKE, First Baptist, Granville, O. "H sters Without Wares." II Cor. 2:17—"For we are like so many, fraudulent hucksters of God's word; as men of sincerity, as commissioned by God, in sight of God we speak in Christ." (Weymouth)

WILLIAM S. HILL, Christ Church Cranbrook, Bloom Hills, Mich. "Unseeing Eyes." Mk. 8:18—"Ha eyes, see ye not?"

LESTER G. SIMON, Tremont Baptist, New York, N. "Safeguards of Faith." II Pet. 1:5—"Add to your f virtue, and to virtue knowledge."

MURRAY C. JOHNSON, First Friends, Marion, Ind. "T Stayed for Church." Acts 2:42—"And they contin stedfastly in the apostles' teaching and fellowship the breaking of bread and the prayers."

RAYMOND B. KNUDSEN, First Presbyterian, Warsaw, "Meddling With God." II Chron. 35:21—"For thee from meddling with God."

M. S. BENJAMIN, Bethany Presbyterian, Milwau Wis. "The Abiding Word." Isa. 40:8—"The g withereth and the flower fadeth, . . . But the wor our God shall stand forever."

WAYNE W. WITTE, First Presbyterian, Englishtown, N "In Which Pew Are You?" Lk. 18:11, 13—" Pharisee stood and prayed thus with himself, Go thank thee, that I am not as other men are, extortion unjust, adulterers, or even as this publican. And publican, standing afar off, would not lift up so m as his eyes unto heaven, but smote upon his bre saying, God, be merciful to me a sinner."

THE EDITOR'S PAGE

The Event of the Month

MAHATMA GANDHI has lived to see his life work crowned with success. India is now free. Her four hundred millions have been released m foreign control and she is now on her own. The itish government has left and its military forces have been withdrawn, save for a small contingent of troops remaining as a precautionary measure for the transition period. The British people are reconciled to the andonment of this brightest jewel in the diadem of eir empire. Even the Conservative party accepts the ult with acknowledgment of its finality and inevitaity. Mr. Gandhi had to yield on one important fea-re, however. He could not hold the Indian people gether as one political entity. Two dominions, Pakan (Moslem) and Hindustan, now divide India beeen them. Yet Gandhi still cherishes the hope that e awkwardness of the territorial boundaries of the o dominions will eventually lead to some form of tegration, whether by their federation or their ornic union. The future of the Christian church in dia is not yet clear. It can be taken for granted that Pakistan the Christian movement will have greater stacles to overcome than in Hindustan. The Islamic untries have been the most difficult for Christianity penetrate. Witness Egypt, Turkey, North Africa d the Near East. Less discouraging is the prospect in industan whose new constitution, at least, provides r a substantial degree of religious liberty. Whether is constitutional principle will be respected in actual lministration remains to be seen.

dia Is ow Free

The Book of the Month

RIMER FOR PROTESTANTS. *By James Hastings Nichs. Association Press, $1.00.*

EVERY MINISTER in America must have this book—he simply must! It is written for this very moment when Protestantism is coming alive the peril in which it stands in modern society, a peril ie to its long complacent assumption that it was ronger than it is, due also to the fact that it has so rgely forgotten its own genius and needs to be aroused t of the false tolerance which has enervated its spirit. has allowed other forces, chiefly those of secularism d Roman Catholicism, not only to capture strongds long held by Protestantism, but to make inroads on Protestantism itself. What we now need is a reval of understanding of the nature of our faith in ntrast with every rival religious or secular movent which competes with it for the soul of America. ch an understanding you will have when you have ished the last page of this book. Dr. Nichols sees rotestantism in the perspective of history, a history at begins with Christianity itself and runs like a living stream through all the centuries of apostasy, emerging finally with revolutionary force at the Reformation. The author defines Protestantism as "evangelical Christianity." Wherever he finds a body of Christians witnessing to the gospel of Christ, he identifies it as Protestantism. And he finds an almost unbroken continuity of this witness-bearing all down the ages, even in the apostate Roman Church itself. In this perspective, Protestantism is not a mere "protest," in the negative sense, but a positive faith which burst forth at the Reformation as the suppressed aspiration of centuries. Modern Protestantism is discussed in terms of its representative denominations. The candor and forthrightness of his treatment are admirable, enlightening and fascinating. For one dollar, or ten times one dollar, you never bought so invaluable a book. Preach a sermon on it, and a score of your laymen will want to possess a copy of their own.

A Thought for the Month

SPIRITUALITY, like every high emotion, has its own perils. It is possible in our more exalted moods to pray for things that are quite abstract and so transcendental as to be unreal. It is easier to pray for goodness in general than for strength to do right in the concrete situation in which we stand. It is easier to adore Truth with a capital "T" than honestly to ask God's help to speak the truth when men expect us to flatter them with a lie. Spirituality is always in danger of passing into empty sentimentality. Religion, which is the most real thing in life, easily tends to become the most unreal. Faith launching out into the deep must not forget that it is due to return again to the shore. A mysticism that means only escape from the commonplace is dangerous; aye, it is false. Our prayer habits should be guarded against all such self-deception, and all our aspirations kept rooted in the great common work-a-day values like those which Jesus illuminated in the prayer which he taught his disciples. Our daily bread, our moral integrity, good will in our relations with neighbors and associates, a forgiving spirit, strength to meet specific temptations—these, as well as the coming of the good kingdom of love among men, should ever be the substance of our hope and prayers. It is not right that our spiritual exercises should cause us to lose relish and zest for our daily duties. When that does happen we may be sure that we have lost connection with reality and that our spirituality is false. God always manifests himself in the concrete situation in which we stand. And when we speak to him we will always find him there.

Spirituality and Sentimentality

Charles Clayton Morrison

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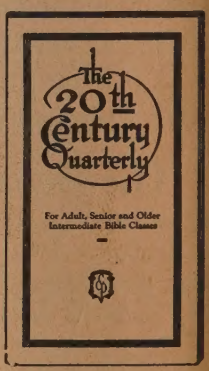

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